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Socio-cultural Changes of Tourism Development Focusing on Dominant Paradigms

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Abstract

In recent decades, scientists and researchers have not yet paid attention to some scientific debates and studies despite the scientific development of tourism. Tourism paradigms and related socio-cultural theories are two of these areas. In this work, we aimed to explain how tourism's socio-cultural theories and debates form in cultural and historical contexts. This work presents a comprehensive image of tourism socio-cultural theories' formation and evolution process. This study a fundamental and theoretical research. It is descriptive-explanatory in terms of purpose, longitudinal in terms of time, and historical-comparative in terms of data collection and analysis. The data used in this study is archival. The results showed that although humanism, interpretivism and structuralism paradigms have significantly impacted the formation and evolution of tourism development, the functionalism paradigm dominates all periods of development and evolution of tourism from pre-mass to post-mass. There are signs in the field of turning tourism paradigms toward subjectivism approaches, based on the findings of this research and futurology in this field. Therefore, it seems that tourism scientists and researchers' attention to this socio-cultural change of approach and the readiness of managers to understand this "paradigmatic shift" and its application in the field of implementation is undeniable.

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Introduction

In the present era, tourism has become a universal phenomenon and the driving force of many socio-cultural, economic, and environmental changes. So, the importance and necessity of a deeper understanding of this socio-cultural phenomenon is highlighted (Holden, 2015; Al-Nafjan et al., 2023; Chu et al., 2020). Precise identification and understanding of the tourism phenomenon require analysis of its socio-cultural characteristics and functions in different periods of its formation and evolution. Attention to tourism characteristics and its socio-cultural background will help identify the philosophical paradigms that dominate each period of tourism development. A quick look at the status of tourism studies in the world indicates the increasing number and variety of tourism educational and training departments, specialised scientific books and journals, tourism-related databases, and research. Although the accelerated growth of tourism knowledge is positive, their scientific credibility is controversial in the dust and ambiguity of tourism ontology, epistemology, and methodology (Hollinshead & Suleman, 2018; Wijesinghe et al., 2019).

Tribe (2009) has a critical view of knowledge production in tourism. It emphasises the necessity of paying attention to society's socio-cultural and political structure role in approving or marginalising some approaches and theories. He criticises the dominance of quantitative methodologies, the positivist nature of tourism knowledge, and the lack of tourism scholars' attention to the philosophical, socio-cultural, and theoretical processes of knowledge generation in tourism. It is evident that any knowledge or science discusses a subject and applies concepts and fundamentals for their discussion. So, philosophy investigates sciences and clarifies the scientists' tasks with its own particular offered method (Laplane et al., 2019; Sarbakhshi, 2016). As a result, various sciences, including tourism, need philosophical identification to solve their problems and answer the questions (Zinchenko, 2023; Tribe & Liburd, 2016).

Consequently, this paper claims a gap in previous studies' identification of tourism development's philosophical foundation and sociocultural characteristics. Filling the identified gap, this paper comprehensively investigates the image of tourism socio-cultural theories' formation and evolution process based on the dominant philosophical paradigms. Considering that every philosophical paradigm is formed in a specific socio-cultural and historical context and that these dominant philosophical paradigms lead to the development of scientific theories, this work aims to examine tourism socio-cultural views and theories in their historical context. Therefore, this paper has tried to expand the scope of the epistemology of tourism science by examining the socio-cultural characteristics of the process and periods of tourism development, focusing on their dominant paradigms.

To fulfil the aim, this study has determined five research steps. In the first step, the principles and philosophical and socio-cultural assumptions of the paradigms dominating tourism development in

different periods, from pre-mass to post-mass, are investigated. The second step is a brief description of the tourism paradigms examined. The third step investigates the tourism development process from pre-mass to post-mass. Finally, the fourth (combining data or evidence) and fifth (concluding and presenting the results) steps are offered in the form of the discussion and conclusion section.

Theoretical Framework

The study’s literature is focused on identifying the philosophical and socio-cultural assumptions of dominant paradigms in the social sciences, including tourism. The paradigm consists of general theoretical assumptions, laws, and techniques for their application, which the members of a particular scientific community accept (Chalmers, 2013). A paradigm is a worldview that defines the nature of the world, the position of each individual in it and the range of possible relationships with that world and its parts for its owners (Pansiri, 2009, p. 84). The theories placed in each paradigm include assumptions that are propositions about the nature of things that cannot be observed and tested; but we accept them as a necessary starting point for research (Neuman, 2014).

Burrell and Morgan (1979) divided assumptions and theories of humanities and social sciences into two categories: philosophical and the nature of socio-cultural science assumptions. Ontology, Epistemology, Human Nature, and Methodology are philosophical assumptions. Assumptions related to the nature of socio-cultural science are Regulation and Radical Change. Therefore, socio-cultural sciences can be analysed based on four philosophical assumptions and from both objectivist and subjectivist approaches. The objectivist approach considers the socio-cultural world as a complex,

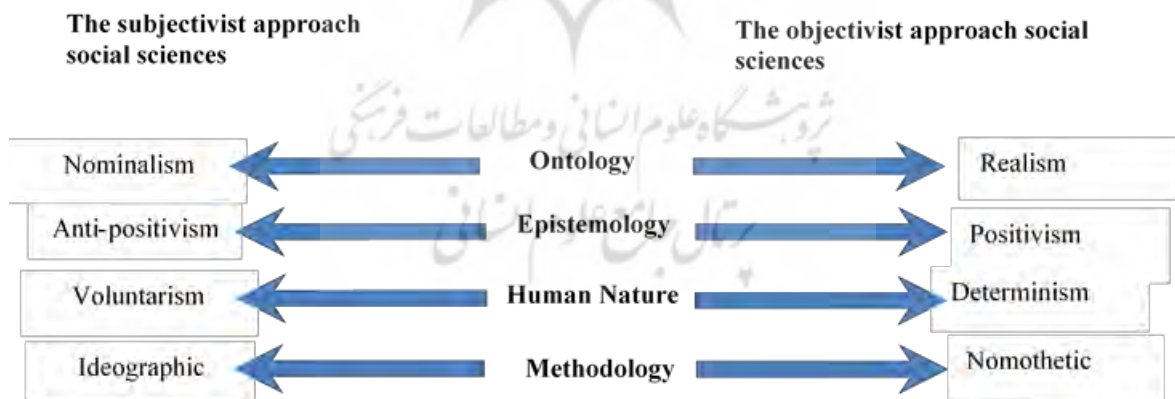


Figure 1. A scheme for analysing assumptions about the nature of socio-cultural science (Burrell and Morgan, 1979)

Ontology is a philosophical study of the nature of being, becoming, existence, truth, and the fundamental categories of being and their relationships (Merriam-Webster Encyclopedia, 2017). In the ontology debate, researchers use worldviews and assumptions to search for new knowledge (Phoenix et al., 2013).

The assumptions of ontology (nature and essence of phenomena) in objective and subjective dimensions include realism and nominalism. From the realist perspective, there is a belief that the socio-cultural world is the real world outside human knowledge and comprises hard, tangible, and relatively unchanging structures. From the nominalist perspective, the socio-cultural world outside human knowledge is nothing but names, concepts, and titles used to structure reality. The mind is connected with reality through filters called perception. In this view, general images of objects and phenomena are accepted, which opens the way to interpret their nature differently (Burrell & Morgan, 1979).

Epistemology is a branch of philosophy that deals with thinking about the nature and sources of knowledge (Oktadiana & Chon, 2016). In epistemology, the relationship between the researcher and what is being researched, the nature of knowledge, and the researcher's perspective on producing knowledge are investigated (Phoenix et al., 2013). Epistemological assumptions (how to perceive and distinguish the world) are positivism and anti-positivism. In positivism, explaining and predicting world events is done through exploring the principles and causal relationships of their constituent parts, just like proving hypotheses in natural sciences. In anti-positivism, the socio-cultural world is relative and can only be understood by individuals directly involved in studying activities. In this view, understanding is essential from within and not outside the individual. According to this view, socio-cultural science is a mind interaction (Burrell & Morgan, 1979).

Human nature has been a challenging subject among philosophers. The changeability and unchangeability of human nature and the influence of human nature from its physical condition or the effects of the surrounding environment (social and cultural) is a subject that is examined in this assumption (Routledge Encyclopedia of Philosophy, 2017). Burrell and Morgan (1979) are of the opinion that in the human nature assumption (the relationship between humans and the environment), two views of determinism and voluntarism are proposed. In the view of determinism, humans and their activities are entirely determined by their position or environment, and humans have a forced and mechanical reaction to the environment. From the point of view of voluntarism, humans are entirely independent and have authority and will and play creative, creator, and controller of the environment roles.

The methodology emphasises how the research process is done. In this assumption, two viewpoints, nomothetic and ideographic, are proposed. In the epistemology of positivism, the nomothetic perspective is dominant, i.e., it is believed that the research method should be scientific and falsifiable, and valuable data should be produced using studies that can be repeated. In anti-positivist or interpretive epistemology, the ideographic perspective is dominant, i.e., it relies on natural methods, such as interviews, observations, and content analysis (Phoenix et al., 2013).

Based on Burrell and Morgan's (1979) point of view, in determining the assumptions related to the study of society, it is emphasised that all the approaches related to the study of society follow a kind of reference framework and are based on fundamental assumptions that reflect a particular view about the nature of the subject under investigation. Accordingly, the assumptions related to the nature of society include regulation and radical change. The sociology of regulation emphasises the unity and cohesion of society. This type of sociology is interested in the necessity of regulating human affairs. The sociology of radical change sharply contrasts with the sociology of regulation. Its primary concern is to find explanations for radical change, deep-rooted structural conflict, methods of domination, and structural contradictions that theorists consider to be the characteristics of today's society. The difference between the sociologies of regulation and radical change is shown in Table 1.

Table 1. The regulation-radical change dimensions (Burrell & Morgan, 1979)

The sociology of Regulation is concerned with	The sociology of Radical Change is concerned with
The status quo	Radical change
Social order	Structural conflict
Consensus	Modes of domination
Social integration and cohesion	Contradiction
Solidarity	Emancipation
Need satisfaction	Deprivation
Actuality	Potentiality

Burrell and Morgan (1979), based on the objective and subjective dimensions of the philosophical nature of sciences and the sociologies of radical change and regulation related to the nature of society, proposed an integrated framework for analysing socio-cultural theories containing four paradigms (Figure 2). These paradigms are functionalism, interpretation, humanism, and structuralism.

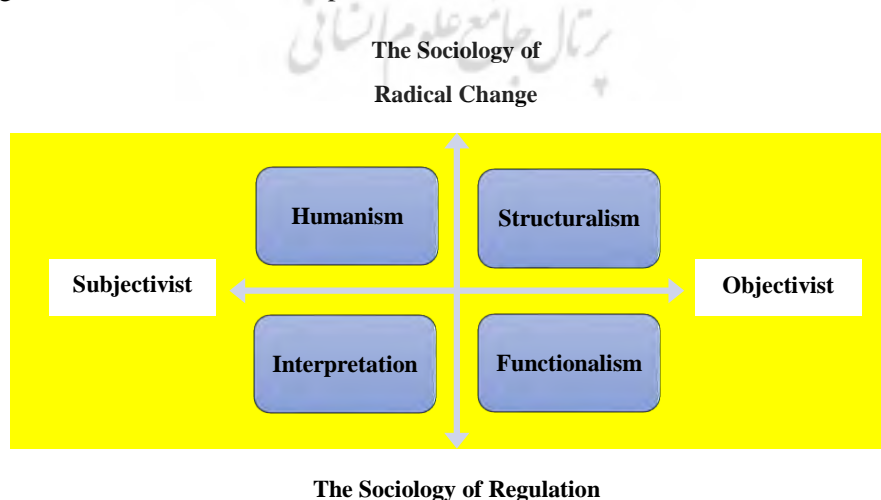


Figure 2. Four paradigms for the analysis of socio-cultural theories (Burrell & Morgan, 1979)

The tourism scholars and researchers proposed various frameworks to classify and determine tourism development stages or phases. In this study, according to the viewpoints of Poon (1993) and Palomino (2003), a framework of tourism development and growth stages in the world has been proposed, as indicated in Figure 3.

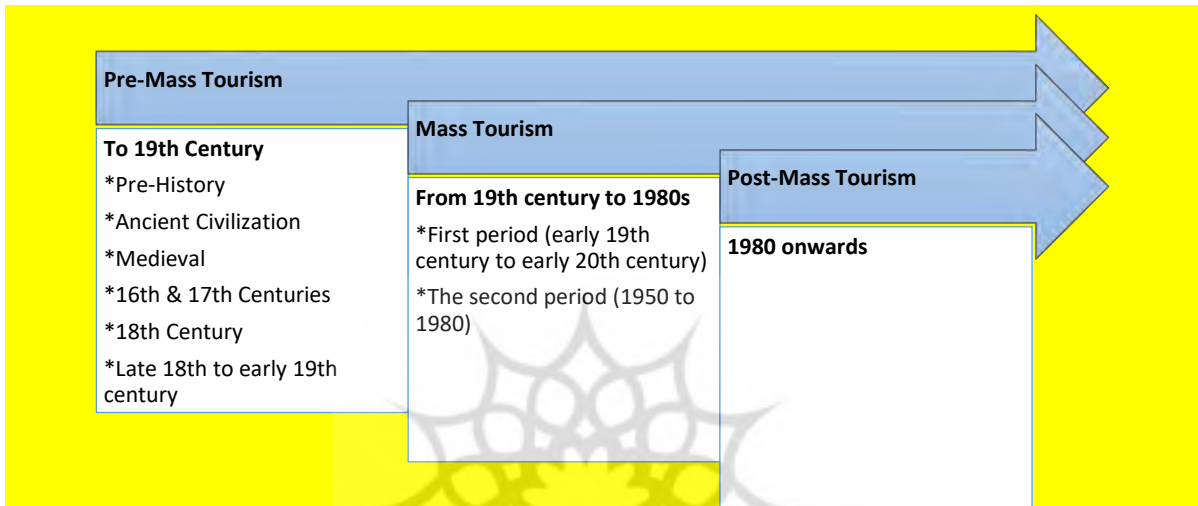


Figure 3. The framework of tourism development and growth stages in the world (Poon, 1993; Palomino, 2003)

Methodology

The methodology of the present study was designed using Neuman's model (2014). Based on the use and audience of research, this study is placed in the framework of basic social research. In other words, the audience of research is the scientific and research community. In terms of the purpose of research, the descriptive method has been used to describe the situation and the socio-cultural background of tourism development in different periods, and the explanatory method has been used to explain the reasons for the formation of the situation and the characteristics of tourism development at each stage. Considering the changes in the socio-cultural context and the characteristics of tourism development during different periods, this study is classified as longitudinal research in the time realm.

Historical-adaptive research was used to collect and analyse data, a type of qualitative research. One or more historical (tourism development) periods are studied and compared using this method. This method is suitable for investigating the links of socio-cultural factors with a specific outcome (such as tourism development) and comparing the totality of socio-cultural systems to understand their commonalities and differences and to study long-term social changes. A distinctive historical-adaptive

research method deals with recreating the reality of a phenomenon (such as tourism development) in each period according to its characteristics. The process of conducting historical-adaptive research includes the following steps: conceptualising the subject, finding evidence, evaluating the quality of evidence, organising and combining data or evidence, and concluding and presenting the results.

In this study, in the first step (conceptualisation of the subject) in the form of the literature review, the principles and philosophical and socio-cultural assumptions of the paradigms dominating tourism development in different periods from pre-mass to post-mass have been investigated. In this step, the framework proposed by Morgan and Burrell (1979) to study the paradigms dominating tourism development and the framework of tourism development and growth stages in the world (which was adapted from Poon (1993) and Palomino (2003) under the general heading of pre-mass, mass, and post-mass phases) are determined to identify the state of tourism development in each period or stage.

The second step (finding the evidence) and the third step (evaluating the quality of the evidence) were done in the form of a findings section and two sub-sections. The second step is a brief description of the four paradigms examined, emphasising the role of tourism in society. The third step is the tourism development process from pre-mass to post-mass. Considering the use of scientific research resources and authentic documents related to the research subject, the consistency of the evidence and data with the research questions and theoretical concepts has been determined. So, the validity and strength of the evidence have been proven while avoiding the error of false documents and mistakes in the proper sequence of events. As a result, the validity and reliability of the research was confirmed.

Finally, the fourth (combining data or evidence) and fifth (concluding and presenting the results) steps are offered in the form of the discussion and conclusion section. In this section, as the final step of this study, according to the data of the previous sections, to identify the dominant paradigm in each stage of tourism development, the status of society and the socio-cultural characteristics of development in each period or stage have been investigated. Therefore, the necessary results will be provided to answer the research questions, especially in describing and explaining the fundamental characteristics of society and tourism development at each historical stage and why and how the paradigms have been changed.

Findings & Discussion

Findings

1. A brief description of the four paradigms examined with an emphasis on the socio-cultural role of tourism in society

Functionalism paradigm

In this paradigm, society is a system of interdependent components with balance and equilibrium. Over time, society has evolved from a simple type to a complex one with highly specialised parts. The components of society fulfil various needs or tasks of the socio-cultural system. The connection between the parts of society is maintained through the basic consensus on values or value systems (Neuman, 2014). Based on the functionalism paradigm, tourism is analysed based on its role in society and the broader social system instead of being considered a separate activity without connection with other socio-cultural system components. Therefore, in this paradigm, tourism is a form of behaviour in society, and socio-cultural realities or determinants explain the direction of development and the formation of tourism development patterns (Holden, 2006).

Interpretation paradigm

The interpretation paradigm deals with how people interact and co-exist with each other and deals with a methodical analysis of meaningful socio-cultural action done by people carefully observing the natural environment. This paradigm aims to understand and interpret how people create their socio-cultural world (Neuman, 2014). In this paradigm, the emphasis is not on explaining the tourism phenomenon but understanding how tourism is defined. In the interpretation paradigm, instead of imposing rules dominating the participants in tourism, efforts are made to understand the meaning and definition of tourism from the eyes of individuals. For instance, we can refer to tourists' aesthetic analyses and perceptions of the environment (Holden, 2006). Therefore, the meaningful realities of tourism are created through the interaction and involvement of tourists with their surroundings, which will be different from each other (Pernecky, 2012). The studies of psychology, awareness, experience, and behaviour of tourists are related to this paradigm (Song, 2016).

Humanism paradigm

The humanism paradigm seeks to identify the forces that prevent individuals and groups from making critical life decisions. This paradigm emphasises the role of human values, judgments, and interests in socio-cultural research (Tribe, 2009). In this paradigm, the concept of alternative realities is proposed, emphasising the creation of alternative societies, which means that people in alternative societies have higher consciousness than current societies. These societies are more human and freer, creating a new and durable totality and beauty about themselves, society, nature, and the land. This totality in alternative societies (not alienated from itself, or the innate and natural characteristics of human societies) compared to current (capitalist) societies, has the following differences (Burrell & Morgan, 1979):

- Alternative technology (small scale, non-urban and cooperative) instead of industrial capitalism;
- Intimacy instead of productivity;

- Romantic way of thinking instead of the classical way of thinking;
- Interaction, art, and creativity instead of work; and
- Personal insight instead of objective self-awareness.

Based on the concepts mentioned above and considering the idealistic nature of sustainable development (Ziaee et al., 2013), it can be said that in this paradigm, the topics related to the sustainable development of tourism and alternative tourism, such as tourist-citizen and responsible tourism make sense.

Structuralism paradigm

Based on the assumptions of this paradigm, some types of power struggles may occur within the tourism system. Among these conflicts, we can mention the influence and power of multinational tourism companies in less developed countries. In the structuralism paradigm, a superior power can prevent those with less power from using resources. For instance, we can mention the use of water resources in rural areas for use in tourism facilities or the stereotyped and instrumental use of cultural components of the natives for developing tourism against their wishes (Holden, 2006). The most crucial theory of this paradigm is Marxism, which Karl Marx presented in 1800 AD (Neuman, 2014). Based on the assumptions of the structuralism paradigm, especially the theory of Marxism, the institutionalised conflict in the societies of the industrial age between the working class (proletariat) and the new-landlord and merchant's social classes (bourgeoisie) in the field of benefiting from travel and tourism facilities in that era and the conflict of interests of the various development beneficiaries is one of the characteristics of the society in the field of tourism.

2. The process of tourism development from pre-mass to post-mass focusing on socio-cultural changes

Pre-mass tourism

The emergence of the movement and travel goes back to ancient times and even the pre-history era. The evidence shows that movement and travel have always been a part of human life. Prehistoric humans moved seasonally in search of food and shelter. In this era, there was no such thing as tourism and the "migration of human groups" was mainly done to provide food, shelter, and escape from heat and cold (Ghanbari & Rezazadeh, 2022; Kelly, 2013). Along with the formation and emergence of socio-cultural systems and ancient civilisations, economic, religious, political, and health motivations for travel are raised (Brodsky-Porges, 1981; Rabotic, 2014). In ancient Greece, limited trips were carried out with motivations, such as participation in the Olympic Games at the slopes of Mount Olympus, pilgrimage, health, etc. In ancient Rome, the travel of the wealthy Romans, especially in the summer season, to the

west coast of Italy and the Gulf of Naples, with the motivations of being away from their usual environment, seeking pleasure, health, and rest, was the dominant travel pattern. Resorts were formed during this period, and travel to seek pleasure was reserved for people with sufficient income and time (Holden, 2006). In the Middle Ages, travel became more complex and limited due to the lack of development of transportation and other infrastructures, lack of security, and widespread poverty in Europe, and most of the trips were made with the motivations of pilgrimage and trade (Palomino, 2003; Holden, 2006).

The Grand Tours were formed in the 16th and 17th centuries (Renaissance period). During this period, interest in the classical civilisations of Greece and Rome was revived. The formation of the Grand Tour in England dates back to the reign of Elizabeth I. These tours were designed to educate nobles and gain experiences, arts, cultures, and sciences, especially in the destination of Italy (Holden, 2006). The primary purpose of Grand Tours was to provide the possibility of classical education for young people who had wealth and good social status (Williams, 2009). The development of trade, colonisation, and the increase in wealth are the characteristics of the 18th century, which made it possible for more people to participate in Grand Tours. In addition to the expansion of Grand Tour Destinations to other countries, such as France and Spain, the entry of the middle classes with various interests in this type of tour, changes in tourism motives, and the emergence of pleasure-seeking and travel in different climates (besides education) were the essential characteristics of this era. Also, in the middle of the 18th century, travels with the motives of health, recreation, entertainment, and enjoyment of the culture and social life of cities such as Paris and Venice were added to other forms of travel (Holden, 2006).

In the late 18th and early 19th centuries AD, with the emergence and expansion of the Romanticism movement¹, the desire and tendency to visit pristine and wild natural places and unique landscapes and perspectives increased. Romanticism movement was formed by people like Rousseau, Walter Scott, Hugo, etc. These people tried hard to highlight emotional experiences and feelings about nature and the supernatural world (Holden, 2006). By introducing scenic areas, this movement directed the public's attention toward mountain scenery, and quickly, new tourist destinations flourished in Switzerland and the Alpine regions of France, Italy, and Austria (Williams, 2009). The industrial revolution in the late 18th century and early 19th century led to the development of urbanisation, increased economic

1 . This movement was created in response to scientific thinking during the Enlightenment era. It also marked the beginning of the creeping movement of urbanisation at the same time as the results of the Industrial Revolution. As its name suggests, Romanticism should be considered an emotional reaction against rationalism, a desire to highlight the human self, a tendency towards fantasy and dreams, the historical past, and unknown lands (Sherratt, 2006).

production, the advancement of transportation technology, and the focus of tourism development on coastal areas, which itself provided the basis for the expansion of mass tourism (Holden, 2006). In this era, there was a change of direction in the motives of tourism in the Grand Tour, which was mainly related to education and aesthetics. It means that the emphasis on order, self-restraint, normative behaviour, and behaving according to social status gradually declined, and luxury, lack of abstinence, and "travel and tourism for ego" took its place (Tribe, 2009).

Mass tourism

The period of development and consolidation of mass tourism is divided into the first revolution (early 19th century to the early 20th century) and the second revolution (mid-20th century to the 1980s).

Mass tourism-first period

The Industrial Revolution changed from an economy dependent on agriculture to an economy dependent on industry, causing tremendous changes. These changes include urbanisation growth and economic production increase, transportation revolution and entrepreneurial activities, and cultural change (in interests and tastes) (Scott, 2020; Mokyr, 2016; Gosney & Hughes, 2016). The growth of urbanisation and the increase in economic production created enormous driving forces in cities for the development of mass tourism. Among these forces, we can point out things like the separation of humans from nature, increase in productivity and per capita income and, as a result, more disposable income, and passing laws related to free time, weekends, and paid leave as a result of the labour unions' pressures. The invention of the steam engine and the development of rail and sea transportation significantly impacted the development of mass tourism in the first period. In the 1840s, Thomas Cook began to shape recreational tours for different classes of society, especially the workers (Proletariat). These tours were designed to travel to British recreational areas by emphasising the ease and cheapness of travelling by rail, which was considered a revolution in the travel and tourism industry. From the 1850s to the 1860s, these trips expanded to destinations in France, Switzerland, and Italy, with prices suitable for the upper middle class (Holden, 2006). The change in the people's taste, especially the new middle class (Bourgeoisie), from romanticism to the health-hygiene function of the beaches, escape from the effects of urbanisation, expanding the use of the beach to the workers by using cheap rail transport, developing the coastal areas of the Mediterranean and California southern beaches in the last decades of the 19th century and the beginning of the 20th century and the development of mountainous areas, especially the Alpine slopes for recreation and winter sports, were among the cultural changes that took place in the tourists' interests and tastes during this period (Holden, 2006).

Mass tourism-second period

At the beginning of the second period of mass tourism development, as a result of World War I (1914-1918), the economic depression of the 1930s in Europe and the United States of America, and World War II (1939-1945), international mass tourism was severely limited. In this era, there were only domestic mass tourism flows, especially in the Americas (Palomino, 2003). The second period (revolution) of mass tourism development was formed after World War II with an international perspective and based on the participation of the working class (Holden, 2006). Increasing the amount of paid leave, the high impact of visual and audio media (cultivating and creating enthusiasm in people to travel to coastal areas, visit the beach and sea landscape, and use relevant services), further increasing the average salary in proportion to the increase in retail prices, the development of air transportation with the development of jet motors, cheap oil, computer technology and the possibility of mass production of tourism products and travel packages are among the factors of the rise of mass tourism with an emphasis on international travel in the second period (Palomino, 2003). Vladimir Reitz, a Russian immigrant entrepreneur in England, was instrumental in expanding social participation in travel and tourism in the second period. He created a revolution in the development of tourism. He popularised it by creating travel packages using the charter purchase of aeroplane seats, guaranteeing accommodation beds, providing food, and buying companies' services in tourism destinations in bulk. His approach became an attractive formula in the tourism market, which led to the formation of hotel chains, airlines, and large tour operators and highlighted the role of tourism as a sector with high economic and social effects and importance in many societies (Holden, 2006; Palomino, 2003).

Post-mass tourism

The undesirable effects of mass tourism on tourist destinations, including the increase in host communities' dissatisfaction with the economic benefits (most of the incomes from mass tourism are leaked by large companies active in the field of tourism outside the destination and the local community), and socio-cultural and environmental negative effects, and finally increasing environmental awareness around the world caused the mass tourism development to face limitations (Stacchini et al., 2022; Tong et al., 2022; Wahono et al., 2019).

From the 1980s onwards, a new generation of tourists with high self-confidence, familiar with travel, with an independent mindset compared to their parents, and compatible with the concepts of respect for nature and the environment and local culture and customs emerged (Poon, 1993). The new tourists emphasised individuality, controlling their experiences and gaining a different experience from travel more than group travel packages during vacations (Holden, 2006). Also, the emergence of new tourist destinations that offered a unique experience of their nature and culture to tourists (Southeast

Asian Tourism Destinations) made new blood flow in the veins of traditional mass tourism (Sutheeshna et al., 2008).

The sum of the above factors, together with the revolution of information and communication technologies, has led to the emergence of new and alternative types of tourism, such as cultural tourism, ecotourism, adventure tourism, etc., as an antithesis to conventional mass tourism (Weaver, 1991), under the general title of modern tourism. A turn in tourism took place under the title of returning to the search for authenticity, which was prominent in the era of romanticism (Holden, 2006). The tourism development in this period by considering the limits of growth caused by the application of the sustainability concept, especially the maximisation of positive effects, the minimisation of the negative effects of development, taking into account the assumptions of intergenerational and intragenerational justice and the balance between use (not consumption) and production, has taken place.

The development process of modern tourism is such that the World Tourism Organization named it "Do it by Yourself" in 2003. This means that the tendency to individual travel has increased from the organisational aspect to the aspect of sought experience (Holden, 2006). In this era, the search for authenticity, a dominant postmodern tourism motive, has replaced the craving for entertainment and pleasure-seeking (Cohen & Cohen, 2012). In the current era (and even the forecast of the future), pluralism and the integration of traditional and modern types of tourism with an approach towards more responsible travel and gaining a unique experience will dominate the development of tourism at the world level, in such a way that even in fully standardised and developed environments with mass tourism development approach, many visitors try to break away from predetermined programs and shape their own travel experiences. This means informed and well-educated tourists have replaced passive consumers or cultural idiots (Tribe, 2009).

Over the past few decades, there has been an increase in several global shifts and trends that have raised concerns about tourism's growth, which caused tourism to be perceived and managed in a dissimilar manner. Nowadays, tourists believe that "sustainability" should be one of the crucial driving forces behind the travel industry, which has increased the popularity of cultural tourism, ecotourism and responsible travel. The shift results from increased cultural and environmental awareness and efforts to reduce the negative effects of mass tourism. According to Stukan (2022) and Prodius et al. (2021), findings indicate that tourists nowadays are looking for experiences that conserve the culture and environment while helping local communities.

Slow travel, which focuses on immersion in local cultures and staying longer in fewer locales, has gained popularity, particularly during the COVID-19 pandemic. It enables one to build strong bonds with the places visited while contributing to sustainable tourism practices through lower carbon emissions from frequent travel (Stukan, 2022).

Furthermore, the pandemic caused a shift to local tourism because of international travel limitations, forcing individuals to explore sites within their own country. The tendency is projected to continue as more tourists find distinctive sights and cultural heritage at home (Hermawan et al., 2021; Blahun & Rumiantseva, 2022). The combination of modern technologies has entirely transformed the tourism sector. With the ability to roam around destinations, virtual tourism has become a viable alternative to in-person trips. On the other hand, some technological innovations that make travel more joyful and personalised are smartphone apps, virtual reality, and big data analytics (Stankov & Pavlović, 2022). The increasing attraction of niche tourism has led to the rise of cultural, adventure, and culinary tourism. Customised travel is not only about mass tourism but also experiences that differ from it because of the specific tastes and fascinations (Chernomorets & Shevchenko, 2023; Nistor & Dezsi, 2022).

The transition from mass to alternative sustainable, modern, and niche tourism forms is just one aspect of the new focus on responsible tourism that recognises individual needs. Dichotomously, the travel experience industry has to keep these changes in mind because tourists have increasingly become culturally and environmentally aware and want genuine communication.

Table 2. Analysis of dominant paradigms in the tourism development stages (phases) concerning the role of tourism in society and its socio-cultural characteristics (Source: Own elaboration)

Development Stage (Phase)	Dominant Paradigm	Society Status	Socio-cultural Characteristics
Pre-Mass	Pre-History	Small and scattered communities of people based on primitive life	Movement of human groups with the motivation of providing basic needs, such as shelter and food
	Ancient Civilization	The development of coexistence, the formation and emergence of political, economic, and socio-cultural systems based on civility and urbanisation, and the emergence of ancient civilisations in areas such as Mesopotamia, the Mediterranean Sea, the Indus River, the Nile River, etc.	Travel with economic, religious, political, and health motives.
	Medieval	The political dominance of the Catholic Church on European societies, the lack of security and widespread poverty in Europe, and the lack of development of transportation and other infrastructures.	In this era, travel became more complex and limited, and most of the trips were made with the motive of pilgrimage and trade.

	16th & 17th Centuries	Functionalism	The Renaissance era and the flourishing of science, art, and culture in the European continent	The formation of the Grand Tour during the reign of Queen Elizabeth I with the motives of educating the nobility and gaining experience, art, culture, and science, especially in Italy (the cradle of the Renaissance)
	18th Century	Functionalism	The development of trade and colonisation in the 18 th century and the increase of wealth in European societies	The arrival of the middle classes with various interests in grand tours, the change in tourism motives, and the introduction of pleasure-seeking and climate-enjoying travel along with education
	Late 18th to early 19th century	The development and superiority of German Idealism with two approaches of Humanism (theories of young Marx-alienation) and Interpretation	The expansion of the romanticism movement in the late 18 th century, the emergence of the industrial revolution	Emergence and stabilisation of passion and tendency to visit pristine and wild natural places
Mass Tourism	First period (early 19th century to early 20th century)	Functionalism and Structuralism (mature Marx's theories) - in the late 19th century (1890-1930), the revival of Idealism with an approach to Interpretation	The occurrence of changes caused by the Industrial Revolution, including urbanisation development, increase in economic production, advancement of transportation technology, cultural change, and labour movements	The focus of tourism development on coastal areas, the formation of travel packages by Thomas Cook, and the participation of the masses in the late period
	The second period (1950 to 1980)	Functionalism, along with Structuralism	Labour movements' achievements, paid leave, visual and audio media, more increase in average salary in proportion to the increase in retail prices, development of air transportation with the development of jet motor, cheap oil, computer technology	Creating mass travel packages, forming large tour operators, and playing the role of tourism as a sector with high economic and social effects and importance in many societies.
Post Mass (1980 onwards)	Functionalism, along with an approach change to Humanism and Interpretation	The occurrence of negative effects caused by unbridled development and unregulated exploitation of natural resources, environmental pollution, the revolution of information and communication technologies, globalisation, the introduction of clean and alternative technologies	The negative effects of mass tourism on tourist destinations include the new generation of tourists, the emergence of new tourist destinations, sustainable tourism development, and the "do it by yourself."	

As mentioned in the analysis of tourism development, there was no such thing as tourism in the early historical period, and mainly, the "migration of human groups" was done to provide food, shelter, and escape from heat and cold. Then, with the formation of ancient civilisations, these movements took the form of travel, which had religious, commercial, business, and therapeutic purposes. Since the Renaissance era and the flourishing of science and culture in Europe, regular and purposeful travels under the "Grand Tour" title have been formed. The motivation for these travels was to educate the nobility and gain experience in art, culture, and science, especially in Italy (the cradle of the Renaissance). This situation continued with changes in the 18th century. Nevertheless, the development of trade and colonialism and the increase of wealth in European societies facilitated the entry of the middle classes with various interests into grand tours, and pleasure-seeking and climate-enjoying travel, along with education, were added to the motivations of tourists of this century. In investigating the role of tourism in the functionalism paradigm, it was pointed out that tourism is a form of behaviour in society and that socio-cultural realities or determinants explain and regulate the direction of development and the formation of tourism development patterns. Therefore, according to the society's situation at this period, the domination of the positivist approach in scientific societies, and the role and function that was expected from tourism, it can be said that functionalism was the dominant paradigm of development and studies related to tourism.

German idealism emerged from the late 18th century to the early 19th century. This process was associated with the emergence and expansion of the Romanticism Movement. As a result, the desire and tendency to visit pristine and wild natural places, especially the pristine and beautiful areas of the Alpine Slopes, emerged and became established. This supremacy of subjectivism temporarily replaced the paradigm of functionalism, emphasising objectivism, with paradigms related to subjectivism, including humanism and interpretation. The Industrial Revolution, the development of urbanisation, the increase in economic production, the advancement of transportation technology, and cultural changes greatly impacted that period's (European) society. The socio-cultural damages caused by the Industrial Revolution and the presentation of Marx's ideas at the beginning of the 19th century led to labour movements to assert their rights by reducing working hours, increasing wages and the possibility of physical and mental recreation. As a result, developing tourism activities following the conditions and characteristics of the working classes was inevitable. Consequently, Thomas Cook designed and implemented cheap travel packages (the first mass tourism period). More participation of the masses in tourism activities occurred at the end of this period. The focus of tourism development was on the coastal areas surrounding the urban and industrial zones so that in terms of time, location, and travel costs, the possibility of using the masses, especially the working classes, would be provided. During this period (early 19th century to early 20th century), the functionalism paradigm still dominated the development

and studies of related sciences. However, with the emergence of labour movements to claim lost rights, the structuralism paradigm based on Marx's theories was also brought up alongside the functionalism paradigm. The revival of idealism with a tendency to interpretation occurred at the end of the 19th century and the beginning of the 20th century (1890-1930). Consequently, travelling at prices suitable for the middle and upper classes to the destinations of France, Switzerland, and Italy expanded during this period.

In the second period of mass tourism development (1950 to 1980), after a long period of delay caused by the First and Second World Wars, along with the labour movements' achievements, the granting of paid leave, the influential role of audio-visual media in the field of promoting travel and tourism to various tourist destinations, increasing the average salary in proportion to the increase in retail prices, the development of air transportation with the development of jet motors, cheap oil, computer technology, etc., the basis for the creation of mass travel packages was provided. As a result, large tourism businesses were formed, and tourism played a role as a sector with high economic and socio-cultural effects and importance in many societies. In this period, on the one hand, due to the influential role of tourism as a driving force for developing countries and becoming an essential option in the household goods basket and having socio-cultural and physiological functions, the functionalism paradigm shadowed the development of tourism and related studies. On the other hand, the labour movements' achievements, the occurrence of conflicts between developers and local people and guest and host communities, and the negative impacts caused by tourism development on the destinations indicated the presence of the structuralism paradigm alongside the functionalism paradigm.

In the post-mass period (1980 onwards), due to the negative impacts caused by rampant development and uncontrolled exploitation of natural resources and environmental pollution, a movement emerged to preserve the earth's resources and systematise development under the general title of sustainable development. The above factors, together with the revolution of communication and information technologies, globalisation, the introduction of clean and alternative technologies, and the blowout of development, especially in Southeast Asia, pushed the global development process in a direction from which is called Postmodernism. In the tourism field, the negative effects of mass tourism on the destinations, the emergence of a new generation of tourists and new tourist destinations, especially in Southeast Asia, Africa, and the Middle East, along with a change in tourism development approach to making sustainable the process of mass tourism in known and popular destinations in Europe and North America has dominated pluralism and the integration of conventional and modern types of tourism with an approach to make travels more responsible and unique. Therefore, the dominant paradigm of tourism development in this era and probably the future will be the continuation of functionalism along with the introduction and change of approach to humanism and interpretation.

Conclusion

This paper tried to expand the scope of the epistemology of tourism science by examining the socio-cultural characteristics of the process and periods of tourism development, focusing on their dominant paradigms. According to the results, it is possible to analyse and discuss the sociocultural changes in tourism development focusing on their dominant paradigms, including functionalism, interpretation, humanism, and structuralism, based on tourism development and growth stages from pre-mass to post-mass. Therefore, this research tried to analyse the society status and socio-cultural characteristics of each stage or phase of tourism development and determined each stage's dominant philosophical and sociological paradigms.

In conclusion, although the paradigms of humanism, interpretation, and structuralism have influenced the formation and evolution of pre-mass tourism and mass tourism, the functionalism paradigm has dominated the development and evolution of tourism in all stages, from pre-mass to post-mass. Therefore, tourism has been considered in all periods and stages based on its function and role. Based on the findings of this study, there is a turn in tourism paradigms toward approaches based on subjectivism. As a result, there is a transition from mass to alternative, sustainable, modern, and niche tourism. The tourism industry has to keep these changes in mind because tourists have increasingly become culturally and environmentally aware. They want such a tourism experience that they can do it by themselves. This means that the tourism industry should be prepared to devolve the responsibility of creating tourism products to tourists. So, the attention of tourism science experts to these changes and tourism managers' preparation for a better understanding of this "paradigm transition or shift" is an undeniable necessity.

This study substantially contributes to the existing body of knowledge by filling the gap in previous studies in identifying tourism development's philosophical foundation and sociocultural characteristics. In other words, this paper comprehensively investigates tourism development's sociocultural formation and evolution processes based on the identifying dominant philosophical paradigms. This research was basic social research that described the situation and the socio-cultural background of tourism development in different stages (phases). Historical-adaptive research was used to collect and analyse data to determine the dominant paradigm of each stage (phase) of tourism development. Therefore, analysing tourism studies to identify their philosophical and socio-cultural orientation is a critical necessity that is assigned to future studies. Also, another research subject proposed to future researchers is a systematic review of tourism studies using critical methods, such as the Paradigm Funnel, to identify and classify them based on the dominant paradigm.

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